THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To pray to the great and merciful One, the heart must be clean. To get the heart clean we must repent and seek always to live up to the light we have. We cannot pray in the hope of being heard unless we put ourselves in a humble state of mind and determine to live worthy of what we ask for."—S. NORMAN LEE.

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CONVENTION OF CONFERENCE PRESIDENTS.

(*Concluded from page 565.*)

The afternoon session commenced at 2 o'clock. Singing, "O, say, what is truth." Prayer by Elder Hugh Ireland. Singing, "We are watchers."

President W. E. Mitton (Manchester) expressed his pleasure at being present at the convention. He felt it was a good thing for the presidents to get each other's ideas. They had been making good headway in his conference, which was in a prosperous condition. They were short of elders. It had been necessary to close up some branches on that account. They were all working in harmony. He thought the presidents should be careful to see that new elders were placed with suitable companions, who would take an interest in them. Less time was being given to tracting than formerly. Persecution seemed to have hindered the work. Some do not understand the law of tithing as they ought. He felt well in the work, and thought much good could be done. The sentiment of the people had changed somewhat in their favor. They now had the privilege of using the public baths, which had formerly been denied them. They had twenty baptisms there on the preceding Saturday. They had no trouble now in securing halls to meet in. He knew the work was true and felt to do all in his power to advance its interests. He felt they should put forth every effort to get the gospel before the people. He trusted the

presidents would carry the inspiration of the convention to their different conferences.

President J. W. Clark (Newcastle) said the good that had resulted from previous conventions was beyond comprehension. As a result, many things had been adjusted that had been a source of trouble. He thought the elders gave good evidence of their sincerity in coming to these lands without any remuneration. His conference had suffered from the same causes that the others had. The strike had materially interfered with their work. He thought they should be slow in cutting members off the Church. Some felt they had been cut off without sufficient cause. It was a serious responsibility to cut members off and should be well considered. Sometimes it was difficult to decide just when a candidate for membership was ready for baptism. A great responsibility rested on the presidents of conferences, and it was very necessary that they should see things in a true light. His testimony of the gospel was being increased every day he worked in the Lord's vineyard. He did not desire to occupy much time, as he would like to hear from President Clawson, whose counsels were always helpful and practical.

President F. B. Hammond (Norwich) rejoiced at having the privilege of coming to these lands to preach the gospel of Christ. His conference was one of the least populated. It extended over three counties, and great distances had to be travelled. A good deal of tracting had been done. Some had put in one hundred hours a month, and some more than that. Some were not so active. They had held some open-air meetings and were given police protection. Meetings were better attended than they were a year ago. Nearly all investigators had come through the street meetings. If the elders go forth with the desire in their hearts to preach the gospel, he believed they would be successful. His conference was not strong financially. The law of tithing and the Word of Wisdom were not as well obeyed as they ought to be. In Ipswich the work is growing. There had been thirteen baptisms there this year, and many were investigating. He enjoyed going out with tracts. He had visited the city council, banks, judges, merchants, and had been well received, his tracts being generally accepted. Some of his happiest experiences in the mission field had been while tracting. Several employers had given him the privilege of distributing tracts to their workers. Felt that a good work was being done, and was thankful for the opportunity to take part in it. Prayed that the testimony of the brethren would increase, and that they would have charity for the people among whom they labored.

President Thomas S. Wheatley (Nottingham) said his testimony of the gospel had grown while he had been laboring in the mission field. Persecution had been a blessing in disguise, though they had not had as much of it as some other conferences. It had

brought the saints closer together. The elders were united in his conference. They were trying to magnify their callings. He felt that a good work was being done. Many difficulties had been met and overcome. He had seen the hand of the Lord manifest in the work. The elders can do much by the example they set before the people. He had tried to better conditions in the conference, and had found the elders willing to try and improve their record. Street meetings he regarded as a great means of getting the gospel before the people. It gives the elders courage. They had been quite successful in their street meetings lately. He believed the presidents should set an example to the elders, and go forth with the determination to do a good work. Asked the blessing of the Lord upon them, and prayed that they might do better in the future than they had in the past.

President George W. Teasdale (Scottish conference) was much interested in all that had been said. He was proud of the Scottish people. There was not as much investigation as he could desire. Many had become interested as a result of the agitation. They think there must be something in a religion that could cause such a stir. The meetings in the branches were well attended, but it was difficult to get all the elders together at Priesthood meetings. One branch was a hundred and fifty miles from headquarters, and another ninety-five. Street meetings were being held in Glasgow and other places. He believed in pushing the sale of books as well as distributing tracts. He had found it a good thing to call in the shops when they were not busy. Many have no idea of the teachings of the Latter-day Saints. He had tried to get the standard Church works into the leading libraries of Scotland, and had been successful in several instances. He had also succeeded in getting the *Millennial Star* into many of the public libraries. In these ways many are learning of the gospel. His testimony of the gospel had been strengthened as a result of his experience in the mission field. The leaders of the Church were true men of God. The elders in his conference were a fine body of men, and were doing their best. Prayed that they might all be blessed in their efforts to advance the work of the Lord.

President Samuel Cottam (Sheffield) rejoiced to meet once more in convention with the presidents. That was the third convention he had attended. Much good had resulted from the previous ones. He remembered when the matter of a presidents' convention was first raised. Most of the brethren present hardly knew how things were before that time. As a result of these conventions, conditions had been almost revolutionized. It was a good thing for the presidents to get acquainted with each other. It made it much more easier and pleasanter for them, when they had to correspond over business matters. President Clawson had stated in his opening remarks that he desired the elders to know his heart, and that he desired to know theirs. He (President Cottam)

had received many valuable instructions from President Clawson. Any of the brethren who needed counsel or instruction could also receive it from him. He felt the responsibility of a president of conference and needed to look to a higher source for guidance. His mission had been a most profitable one. They had God's greatest gift—His gospel. Those who have the gospel, and do not appreciate it, will be condemned. They needed the friendship and love of each other. They should appreciate the presence of an apostle of the Lord at their convention. He (President Cottam) was in touch with every member of his conference. He could visit every home about every two months. He visited a branch every week. In the course of two months every branch would be visited. They were unable to hold street meetings in Sheffield this year, the police being opposed. The saints were living their religion. Tracting was difficult work sometimes, as the people were not disposed to listen to their message. The elders and saints rejoiced in the gospel. Prayed that the Spirit of God would be with the presidents, to direct them in all their labors.

Elder Hugh Ireland spoke of the *Millennial Star* as an aid to missionary work. He asked the presidents to encourage the elders who could write to furnish occcasional articles. They would thus put on permanent record a testimony or statement of gospel truth that would reach a wide circle and might do much good. With reference to street meetings, he wished to say that it was through one of these he first heard the gospel. The meeting was disturbed, and might have been thought a failure; but he had heard enough from the lips of Elders C. W. Penrose and others to convince him that the message was true. He in turn had succeeded in convincing others of the truth, one of whom had filled a successful mission, and in his turn had succeeded in convincing many of the truth of the gospel. The elders could not always tell when their testimony was reaching some one through whom many might be eternally blessed.

President Clawson said they had now been together about two hours. He thought the work of the convention could be got through in another session. There was a thought on his mind that he desired to express. The Lord is very strict and precise in His requirements, yet He allows men a wide margin for action. So it was with the Priesthood. The Presidency of the Church are very careful, yet allow a wide margin for men to act. He (President Clawson) was laboring under the direction of the Presidency of the Church. They had confidence that he would do his duty. That confidence was an inspiration to him. He, as President of the British Mission, had also to be particular and exacting. But he allowed the presidents freedom of action. They must all make the final accounting to God. He trusted the brethren that they would do their duty. He believed that when they were in their conferences they were faithful to their duty. That was the

principle of confidence. He was thankful that his file leaders had confidence in him. Therefore, he did not pretend to watch his brethren. He trusted them, and believed they would do their duty. Confidence and integrity were grand principles. We should do our work because we love it. This convention would be a grand success, if they had given expression to their views and the feelings of their heart, and had come to know each other. He felt his weakness. A man was a failure the minute he began to take the honor to himself. We must exercise our faith, that we may speak the word of the Lord. It does not matter so much who speaks, as that the Holy Ghost speaks through them. The power of God was upon them, and they would have success. The greater the success, the greater must be the humility. Jesus told men to say little of Him, but to give God the glory. That was the spirit that should be with the elders. He rejoiced in the thought of confidence in his brethren. Only the brethren themselves could disturb that confidence. May the Lord bless and sanctify these meetings to the good of all. May the convention prove to be of great benefit to them.

Singing, "Lord, dismiss us with Thy blessing." Prayer by President J. W. Clark.

The meeting adjourned to reconvene next morning.

The closing session of the convention opened at 9:30 on Wednesday morning. Singing, "We are all enlisted." Prayer by President T. C. Jones. Singing, "Zion stands with hills surrounded."

President Clawson said that this session would be given over to the discussion of such questions as might be upon the minds of the presidents in relation to their work.

The question was raised as to how long unpaid accounts for the *Millennial Star* should be allowed to run. A motion was made that the *Star* be stopped where subscribers were a year in arrears. It was suggested that a year was too long to allow such accounts to run, and an amendment was offered that the *Star* be stopped where there were arrears of six months. Some of the presidents were of the opinion that such a rule would work a hardship in some cases. Some members were unable to pay, and were isolated from branches of the Church, the *Star* being the only means of keeping them in touch therewith. President Clawson said an exception could be made in such cases. It was necessary to have a rule, but the presidents could use their judgment as to when an exception ought to be made. With this understanding, the amendment was unanimously agreed upon.

President Clawson desired an expression from the presidents as to their experiences with the tracting record that was agreed upon at a former convention.

The discussion that followed brought out the fact that there was a wide difference of opinion as to its use and value. Some of the presidents had found it to be all that could be desired, while others

felt that other methods of recording their work were more satisfactory. It was ascertained, however, that in some of the conferences, the record had not been given a fair trial.

President Clawson said the tracting record was an experiment as to the best method of recording the work done. If it were not a benefit to them it could be changed. As it had not been used in all the conferences, he suggested that it be given a fair trial, and put to the best use, before a change was made.

A motion to that effect was passed unanimously.

Replying to a question as to the necessary qualifications of candidates for baptism, President Clawson said they should be required to bring forth fruits showing their worthiness. He said the presidents must be the judges of that. They were entitled to the spirit of discernment. They must be careful not to baptize any that are not worthy.

The question was asked, Should a member in a branch be excommunicated by a branch or by a conference of elders? President Clawson replied that it should be done by a council of the traveling elders, acting under the direction of the conference president.

Inquiry being made as to whether the "Book of Instructions" recently issued to the presidents of conferences had been helpful to them, the presidents were unanimous in saying that it had been of great service to them, giving just the instructions they needed.

Several other questions, bearing on matters of doctrine and business, were considered, and a satisfactory understanding arrived at.

In closing, President Clawson said he rejoiced in the spirit of the convention. Assured the presidents they had his love and confidence. He depended on them to carry out instructions in their respective conferences. No power or influence must come between them. There must be no envy, no division. The presidents had the reins in their hands. He prayed the Lord would bless and prosper them in their labors, that they might have the spirit and power of their priesthood. They were dealing with eternal questions, and could hardly sense the greatness of the work. May the peace and blessing of the Lord be with them.

The convention was brought to a close by singing the Doxology. Benediction by President Rudger Clawson.

INFLUENCE OF GREAT MEN.

"And God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers; for he stood among those that were spirits and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

From the beginning it has been so. The master spirits have taken their place as leaders and directors. Before the worlds were made they revealed their individual powers and qualities of greatness. And since the first man came to begin this earthly existence, these "great ones" have appeared, each in his allotted time and place.

It is a matter of rejoicing to us who look backward over the history of the past, that the ranks of the great have been so abundantly filled. We find them in goodly numbers in well nigh every nation and clime.

And how mighty has been their influence. They have made their time. They have stood pre-eminent among their fellows, moulding their thoughts and opinions, inspiring them, urging them to better things.

It is an inborn characteristic of the human soul to give admiration and reverence to the great. In primitive man, this instinct was so strong that those who excelled in deeds of daring became heroes; and in nations other than Israel, who alone had the knowledge of the one Jehovah, the heroes became gods. Hence, those beautiful legends that have come to us from the Norse and Greek mythology, legends that tell of the triumph of courage over cowardice, right over wrong.

Among the Jewish nation, too, though their first allegiance was given to the Supreme Being, yet their reverence for their prophets, priests and kings, amounted almost to worship. What is the Bible but a record of those mighty ones of Israel? It is not so much that the inspiration of God made them great, as that because of their inherent greatness, He called them to be His mouthpieces and used them for His divine purposes. The influence of their lives and works has been felt through all the centuries since and will continue for all time.

And what of our own day? God is still using the master spirits. Aside from those who have been instrumental in establishing his great latter-work in the earth, the pages of modern history are filled with illustrious names. Though their energies have seemingly been directed in other parts than those appointed for His people, yet we can not doubt that they unconsciously are aiding in the great scheme for the betterment and final redemption of man.

And for the Israel of to-day have been reserved some of the choicest spirits that have ever left the heavenly home. What was spoken of Abraham could verily be spoken of the prophets of the latter days.

Unrecognized as yet by the world, the influence of their greatness has even now made a mighty impress upon the lives of many thousands and this shall extend until it becomes world-wide and all men shall comprehend the magnitude of their mission and shall honor them as indeed the servants of the Most High.—CLARISSA BEESLEY, in *Liahona The Elders' Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 14, 1911.

FAITHFULNESS.

THERE is no quality more noble or desirable than that of fidelity. It is the bond that keeps society together. It implies the steadfast attitude and determination to do the right at all times. It requires a firm adherence to promises and the fulfillment of engagements. Those who are faithful will be true and constant in their allegiance to those to whom they are bound by ties of love or gratitude or honor. They will be careful and exact in the performance of duty. To be faithful in all things is the noblest aim that we can set before us—the highest excellence to which we can aspire. It should be our constant attitude towards all the duties of life. How highly we esteem those who have proved themselves worthy of our trust. How valuable is the friend in whose honor we feel sure we can confide under all circumstances, or to whom our highest interests could be entrusted with a feeling of security that all would be well. It is truly pleasant when those who have great interests at stake, have faithful servants or agents who will worthily represent them. In the more intimate relationships of life, it is well to have the confidence that those to whom our comfort and happiness are committed will discharge their duties faithfully. Happily all history affords some shining examples of this noble quality, and men have generally acknowledged their supremacy.

We have a perfect illustration of faithfulness in the revelations we have of God and His relations to the world. Amid all the changing circumstances of life, and the vicissitudes of human destiny, the world has been blessed with the promises of God and their certain fulfillment. His promises to bless have ever been fulfilled when the conditions have been complied with. Throughout all His dealings with His people of old, He made Himself manifest as the covenant-keeping God. The dominant thought in the songs of praise that have been offered by His worshipful children has ever been an acknowledgment of His unvarying faithfulness. While in the world at large the Infinite has ever kept faith with man, yet those who have entered into covenant relationship with Him have gloried in the constancy of their God. Those who have learned of Him, in every age and of every race, and have obeyed

His commandments, have found the promised blessings theirs, and have borne grateful testimony to the same. It is quite certain that the world is governed by a God of wisdom and love and unvarying faithfulness. It is comforting to know, despite apparent irregularities in the world, that all is governed by infinite law, which will ultimately demonstrate its complete integrity.

We are all the children of the same faithful, covenant-keeping God, and He desires that we should become like Him. That is His expressed will concerning us. As the means to that end, He has given many revelations to the world. These revelations have been progressive, and been adapted to the increasing knowledge and experience of His people. Yet in every age those who have yielded obedience to the counsels and commandments of His authorized servants have been recognized as faithful. So in these days it is necessary that we receive and obey the commandments He has given, if we desire to receive the blessings promised to the faithful. This is very clear from the teachings of all the scriptures, but especially from the teachings of Jesus Himself. Some of His parables shed much light upon the Divine law of service, and make clear what the Lord requires from His people. Faithfulness to duty is not only the qualification for eternal rewards, but is the key to Divine favor and blessing here and now. It is not a quality, however, that we are required to exercise merely in religious affairs. One who is truly faithful, will be so in all things. That is to say, he is one whose constant attitude and endeavor will be to do what is required of him, or what he is under obligation to do, to the best of his ability, under all circumstances. The idea that we can be indifferent to the every-day duties of life, unmindful of the obligations of affection and honor, and yet can render an acceptable service to the Lord in merely religious affairs, is a mistaken one. Faithfulness is moral integrity and will manifest itself in all our actions and in all our relationships. This is far from saying that we must be perfect in all our ways in order to approach the Lord acceptably. For He invites us all to come unto Him and be blessed. But it should be our desire and aim to be faithful, and if it be so, it will surely manifest itself in our actions. The mere knowledge of our duty and desire to do it counts for little; for many are possessed of these, yet fail to do their duty. It is the power of will that is the determining factor. Its right exercise leads to faithfulness and triumph; it is the failure to will and to do what we know to be right that is the cause of weakness and defeat. To be faithful we must give expression to right wishes and intentions, and if we fail to do so, we are unfaithful to the light within us. A very common temptation or subterfuge is to endeavor to justify our failures in duty, by pleading that circumstances are so overwhelmingly against us, that it is not possible to do what is right. This is a delusion that leads us to justify our unfaithfulness, and thereby hinders our progress. The failure to do our duty in the

past may have entailed consequences which hinder us in doing our duty at the present time. If it be so, then we are ourselves responsible for the heavier burden of to-day's duty. But whether that be so or not, it is wiser to accept the facts and conditions that exist cheerfully, and then determine that we will make the very best effort in our power to do our duty. We cannot hope to conquer our failings, prevail over all conditions, and do our full duty to God and man in a week, or a year, or perchance many years; but we can make the best effort in our power to do so, and such an effort, if resolutely continued, will surely lead to ultimate triumph.

"There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing, will alone is great;
All things give way before it soon or late."

When we understand that it is the attitude of our wills in relation to the problems of life and duty that determines our faithfulness or lack of it, then we are enabled to see that it is possible for us to assert our integrity and maintain it under all conditions. Great gifts and powers are not necessary to faithfulness, but only the right use of those we have, whether they be many or few. This is established beyond all doubt in the parable of the talents, as related by our Savior. To one was given five talents, to another two, and to another one. He that received five talents gained other five; similarly, the one that received two talents gained other two. They were adjudged equally faithful, because the results, though different in quantity, were equal in proportion; each doubled the talents he was entrusted with. But the man who received one talent went and hid it, feeling doubtless that he had received so little that nothing could in justice be expected of him. Had he with the one talent but doubled that one, it is clear that he would also have received the commendation and reward of faithfulness. But he assumed to judge of the apparent unfairness of his lord, and justified himself in failing to do the little that he could have done, for which he was rightly adjudged unfaithful. This is a valuable lesson for us all. It shows wherein faithfulness consists in temporal as well as in spiritual affairs. The parable was certainly used by the Savior to illustrate the principle of faithfulness in spiritual things. If such be the character of our God, and such the principle on which He will reward us all at last, who is there that can fairly refuse to render unto Him whatever of obedience and service he is capable of? Who can justify his inactivity or unfaithfulness, however few his gifts or limited his possibilities?

The Latter-day Saints have higher incentives to faithfulness than any other people. They have received fuller knowledge and greater privileges than any others. On that account their duties and responsibilities are very great. They have received a know-

ledge of the plans and purposes of God in their earthly existence, and of the eternal laws through obedience to which temporal and spiritual blessings and honors are to be secured. They have an inspired Priesthood and have received the gift of the Holy Ghost, which are the exclusive possession of the Church of Christ. The Lord has been pleased to give unto them revelations as to the eternal rewards and destiny in store for the faithful. All gifts, powers and helps necessary to build them up and perfect them in wisdom and righteousness are within that Church, which was established and is conducted under His direct inspiration and guidance. As members of the same, they are called to be co-workers with God, and have the promise that if they are true and faithful, they shall receive an eternal crown of glory, and live and reign with Him for ever and ever.

H. I.

MINUTES OF BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference convened in Wretham Road Assembly Rooms, Birmingham, Sunday, September 10th, 1911, at 10:30 a.m. President Rudger Clawson of the European mission, Elder Hyrum B. Clawson from Liverpool, Conference President Leonard Mackay, with twenty-one traveling elders, one lady missionary and a large audience of saints and investigators were present at the three services.

After singing and prayer, President Mackay welcomed the people to the conference, and hoped that all would appreciate the blessing of being able to meet with the chosen servants of God. The sacrament was administered by Elders Joseph H. Davis and D. Murray Davis, during which the congregation sang, "Behold the great Redeemer die."

Elder James E. Wiggill rejoiced in the great privilege of testifying to the people of the gospel, and the happiness which comes from obedience to the same. Gave a concise description of the transgression and fall of Adam, and the atonement and redemption wrought out by the Savior. Interestingly explained the difference between the redemption from the grave and the working out of our eternal salvation.

Elder Heber C. Swainston felt that the Spirit of the Lord was present. He knew for a surety that the word of God is made manifest in these days. Spoke of the necessity for divine revelation that we might have this Spirit, and thereby comprehend the words and works of God, for by faith alone may we know the will of the Lord. Sacred history advises us that prophets or teachers were always raised up to teach and instruct the people whenever the Lord had a work to perform. Many scriptural references were given to show how necessary revelation is to the Church and to

the individual. We bear testimony of these things, for they are the truth.

The Kidderminster quartet gave a splendid rendition of the anthem, "Exalt Him, O, ye people."

President Rudger Clawson rejoiced to be with the saints and listen to the spirited and beautiful singing, and the strong testimonies of the young brethren. They have no written words, no hand-made prayers, but preach and pray under the direction of the Spirit of Truth. Cited Peter on the day of Pentecost, and the eloquent simplicity of his language, which so wrought upon the feelings of the multitude that they cried aloud, "Men and brethren, what shall we do?" No record of a written sermon here—simply the inspired words of truth. Spoke of death and the great mystery surrounding it. Explained how death came upon Adam and Eve when they sinned—and they were under its bondage—under the bondage of sin. Jesus' sacrifice brought them out of the bondage. Sin can only be atoned for by the shedding of blood. Jesus the greatest, the most obedient, the most humble, performed many miracles and gave God the glory—always pointing to the Father. The greatest exponent of perfect obedience, His blood was actually shed—it had to be shed—it was a part of the great plan of redemption. We must repent in order to take advantage of this shedding of blood. This is blood atonement. Gave some excellent advice to parents relative to finding a place at home for children in order to protect them from sin. The boy and the girl, the man and the woman should each be free from sin, because in God's kingdom there is no distinction between sin in man and sin in woman. How different in the kingdoms of man!

After the opening exercises of the afternoon session, President Mackay presented the general and local Church authorities, who were sustained without dissent. In a few well-chosen words he welcomed the saints and friends to the service, and prayed that we might have the same spirit of peace which had prevailed during the morning service. Spoke of the great blessing vouchsafed us in having humble men raised up to act as God's mouthpieces, thus enabling us to learn perfectly the simple principles of the gospel; and when the Lord sees fit the mysteries will be cleared up. Spoke of that great power, the Priesthood of God, which had been bestowed upon His servants, that they might have the proper authority to preach the truth. Drew a vivid comparison between the methods of the former-day saints and those of latter days, and by scriptural and living testimony established their similarity. Testified that those blessings which were given to the saints in early days are for us now, if we but live for them, if we are faithful to the principles of truth. We desire that all men and women should enjoy the same happiness that we do, under the simple gospel of truth.

Elder Hyrum B. Clawson rejoiced that the Spirit of the Lord is

always with us when we live the gospel; it is a reward, and by it we become brothers and sisters in the family of Christ. Said he had visited the saints in various parts of the world, and while he could not understand the language spoken, he could understand the spirit they carried and it made them one with him. Spoke of the establishment of the kingdom, and with clearness reviewed the dream of Nebuchadnezzar and its wonderful interpretation by the prophet Daniel, and testified in power that the day has come to warn the world.

Sister Sarah A. Howard appreciated the privilege of listening to the servants of God as they unfolded the great yet simple truths of the everlasting gospel. Said we should all be happy in the knowledge and contemplation of these eternal truths. What joy is ours if we but continue faithful. Let us love the Lord with all our heart, soul and might, pray for and sustain the priesthood, for thus we sustain ourselves and may we all come to the reward of the faithful.

Brother Joseph Littler then favored the congregation with a solo, "I know that my Heavenly Father knows."

President Clawson spoke of the testimonies which had been borne. They, with the singing, had sustained him, and called to mind a line in one of the hymns, "And know what souls are worth." The soul of man is (according to revelation from the Lord) the spirit and body of man combined. The spirit is everlasting. The body, now mortal, when resurrected will be eternal and everlasting. God is the God of the living and not of the dead. He is eternal—we have the same elements in us; as we are His children, so we must grow up to be like Him. How blessed we are in the bodies God has given us. How careful we should be of them, to keep them from sin and pollution, that the Spirit of God may come and dwell with us and in us, and thus become living temples of God. These bodies are ours for eternity. How will we lay them down—will it be in purity or pollution? Called attention to the word of wisdom and compared the words of the Lord relating to the use of tobacco and strong drink with the confirming evidence of science, which says alcoholic drinks and the use of tobacco are injurious to the body. Do not use them—the body is part of the soul. We are beginning to "know what souls are worth."

At the evening service the room was filled with an earnest, attentive audience. Elder A. G. Hansen said he had enjoyed the meetings and had been deeply impressed. Called attention to the inborn desire of man, in every degree of intelligence, to worship something. Cited the various races of men and their methods of worship, with no two following the same plan or worshipping the same deity. Spoke of the worship of God in the days of Adam and the falling away from the true plan; then of the institution of the gospel by our Savior, who taught the people a true conception of Deity by declaring "He that hath seen Me hath seen the Father.'

There was a falling away and a final reinstating of the true idea of God. Some in the world say, "There is no God," while others teach that "God is nothing." We believe that this is life eternal, to know the only true and living God.

Sister Lillie Roskrow sang a solo, "The Man of Sorrows."

Elder J. M. Young said he felt very keenly the obligation placed upon him when called to speak to such an audience. The saints and friends assembled to hear the truth. We must seek in humility and prayer that Spirit which gives us a knowledge of the truth, and then we are made free. We are told in the Bible that "the truth shall make us free." We as Latter-day Saints know that this is true, and we testify of the same to the people whom we meet. We seek the truth wherever it may be found, and it broadens our view and makes us free to search further for those truths which build us up and strengthen our intelligence. We must grow and increase in knowledge that we may comprehend the things God has revealed and the truths He will yet reveal. "The glory of God is intelligence." If we seek to know more of the things of God, then we glorify Him.

The Birmingham choir sang the anthem, "What are these."

President Clawson said that he had enjoyed the conference, and we had great cause to rejoice in the manifestation of the good spirit which had been with us during the day. Was thankful that he did not have to say a written prayer, but could pray from the heart. Spoke of the faithlessness of the world in regard to the Bible. They will not adhere to the truths found therein. Read from the twenty-fourth chapter of Isaiah and spoke of God's judgments upon the people for their iniquities. When the truth is lost there must be a restoration. Explained the everlasting covenant as a binding together on earth and a binding together in heaven. When God gave Eve to Adam it was under a sacred covenant, concerning which the Savior said: "What God hath joined together let not man put asunder." Explained the nature of the marriage covenant and its significance when entered into in the house of the Lord. How beautiful the thought that man and wife can be married for eternity, and that family ties are not destroyed by death. The saints desire to have their family ties sealed in the house of the Lord. Many are deprived of this privilege, but if faithful they will not suffer loss. Explained the principle of proxy, and said our salvation comes by proxy. God is just and no respecter of persons. Be faithful, and may the Lord smile upon you is my blessing for you all.

President Mackay thanked those who contributed to the splendid musical program given during the conference. The congregational singing, which was spirited and uplifting, was under the direction of Brother C. C. Edwards.

The good sisters of the Birmingham Relief Society furnished a delicious dinner and "tea" for those who attended the conference.

On Saturday, September 9th, at 2 p.m., President Clawson met with the elders and missionaries at the Sparkbrook Chapel in a priesthood meeting. There were twenty-one elders and one lady missionary, presided over by Conference President Mackay. Elder H. B. Clawson was an interested visitor. Reports were made by the elders and a time of rejoicing was had. Many questions were answered and much business was disposed of.

J. M. YOUNG, Clerk of Conference.

FROM THE MISSION FIELD.

Successful Social.—On Thursday evening, August 24th, 1911, at the Latter-day Saints mission hall, 70 Argyle Street, Birkenhead, a farewell social was given in honor of Elder John T. Williams, who has labored in that branch for the past seventeen months. The hall was filled with saints and friends, who came to wish him God-speed on his homeward journey. An interesting program was rendered, consisting of songs, readings, speeches and a short sketch, after which refreshments were served. As a token of love and esteem, Elder Williams was presented with a handsome set of carvers.

Baptisms.—On Saturday, August 26th, 1911, at the Mansfield Public Baths (Nottingham conference), one soul was added to the fold of Christ by baptism. Elder John T. Hales officiated.

On Sunday morning, September 10th, 1911, a baptismal service was held in Dundee (Scottish conference), three persons being added to the Church. Elder Marriner S. Eccles officiated. Confirmation took place at water's edge.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON V.—THE BABE OF BETHLEHEM.

I. THE MOTHER.

1. Gabriel's message (Luke 1: 26-38). (a) The salutation. (b) The annunciation. (c) Her acceptance—reverence and humility manifested.
2. The "Virgin Mary." (a) Unmarried (Matt. 1: 18). (b) Espoused, i. e.—betrothed or engaged (Matt. 1: 18; Luke 1: 27). Explain the sacredness of such espousal or betrothal, and the fact that betrothal was not marriage.
3. Her espoused husband. (a) Joseph, a man of royal lineage—of the house or family of David (Matt. 1: 20; Luke 1: 27). (b) Visited by an angel (Matt. 1: 20, 21). (c) Joseph's obedience to the message (Matt. 1: 24, 25).

II. THE BIRTH OF JESUS.

1. Place—the city of David. (a) As predicted (Micah 5: 2; see

also Psalm 132: 5, 6). (b) Visit of Mary and Joseph to Bethlehem—the census (Luke 2: 5); the city of David—why so called? (John 7: 42; see also I. Sam. 16: 1, 4).

2. Immediate surroundings.—Conditions lowly, yet not to be regarded as degrading. Avoid fanciful and imaginative descriptions not supported by scripture.

3. The birth proclaimed. (a) By angels to the shepherds (Luke 2: 9-14 compare Isa. 9: 6, 7). The shepherds visit the child (Luke 2: 15-20). (b) Made known to certain wise men in the east. The star and its import; the visit of the magi; their adoration (Matt. 2: 1-11, compare verse 11 with Psalm 72: 10). (c) Made known on the western hemisphere (III. Nephi 1: 13-21).

4. The day. (a) Error as to date. (b) April 6 (see Doc. and Cov. 20: 1).

III. The Infant Christ.

1. Named and circumcized. (a) When eight days old, as required by Jewish law (Luke 2: 21; see also Gen. 17: 12). (b) Name given as prescribed (Matt. 1: 21; Luke 1: 31).

2. Presented in the temple. (a) As required of the first-born (Luke 2: 22-39; compare Lev. 12: 2-6; see also Exo. 13: 2; 22: 29; Numb. 3: 13; 8: 17; 18: 15). (b) Recognized and reverenced (Luke 2: 25-28).

3. Protected through divine direction. (a) Herod's alarm and duplicity (Matt. 2: 3-8). (b) Herod's slaughter of infants (Matt. 2: 16-18; compare Jer. 31: 15). (c) The flight into Egypt (Matt. 2: 13-15).

DIED.

Gregory.—At Hindley, near Wigan, Lancashire, August 19th, 1911, at the home of her daughter, Mrs. Mary Low, Sister Martha Gregory, aged 75 years. Sister Gregory has been a faithful Latter-day Saint for fifty-six years. The funeral service was conducted at the home of Mrs. Low, August 23rd, 1911, by Elders Nathaniel Ludlow and A. H. Grimmett.

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